•where Chaos and Love are thus brought **m together: —**

P. 17. ed. **XlfSr* ul» «^^M'OV X«f**
StCph. "lit **iTTa/Ati^s Sr'tsnfjis, A'C T* «t|a**; i«; *<£f; *>&,, frc T* ftffjrrigw yi>iar*r, «rudfuv»** TI **Safcarrn;, n«;fjrjStTtfT»** nt x«4 AtrariA? **fr*At'/w»my*i'jp**ra**ı**,** ***"QSTA* T* l«f wtw** ttrra»ra**ı** J;i«j;*vi 3* «XXw ««r* «XX-»i*"

To this sense : We will first sing a pleasant and delightful song concerning" the ancient Chaos, how heaven, earth, and seas were framed out of if ; us also concerning that much-wise and sagacious Love, the oldest of all, and self-perfect, which actively produced all these things, separating one thing from another. — Where this Love is not only called 7r«Xv/«n™Js of much counsel or saga-ciousness> winch implies it. to have been a substantial aud infellectnal thing, hut also 7rprr|ilr«r«c, the oldest of all, and therefore senior to Chaos, as, likewise, «wror«Xi;c> self-perfect or self-originated.— From whence it is manifest, that, according to the Orphic tradition, this Love, uhicli the cusmoyonia was derived from, was no oilier than the eternal unmade Betty (or an active principle depending on it) \vhieh produced this whole orderly world, and all the generated gods in it, as to their material part, out of Chaos and Night, Accordingly, as Aristotle cictcnninrH in his Me-L. t.r. 6. taphysies, not only in the place* before v- «iy. cited, but also afterward: *trtm* &f rw.-,

«fX»/i% Others, i>esidos the matoria! *cnus<» of the world, assign an efficient, or cause of motion;
namely, whosoever make either Mind (and intellect) or Love a principle. -— Wherefore we con-dude, that that oilier Atheistic cabala, or Aristo*